

A92 b



John Carter Brown
Library
Brown University

An unopened
copy of an
American War
poem - very rare.

hp

unrecorded Act
Stamp to
Capt. Boston

Author with in ADP

-16054-
Apr 1931

70

Wi
Th
To
Ar
Ba
W
Al
A

N

fore-
se any
s fense

CREATION,

A

SACRED ECLOGUE,

BY

JAMES OGDEN.

NEWCASTLE UPON TYNE:

Printed by ANGUS and ROBSON, for the AUTHOR 1776

CREATION.

SACRED RECORD

RPJCB

THE INTRODUCTION.

A Late worthy Clergyman of DURHAM, whose knowledge and critical skill in the Hebrew, I sufficiently experienced, gave me an extraordinary idea of the great sublimity and peculiar beauties of stile exhibited in the original scriptures, which are in many places wrong translated, or greatly debased by a puerility and incorrectness of expression in our English Versions.

WE translated in concert, the books of Job, Ecclesiastes, Proverbs, and Lamentations, into English verse; and in the course of that employment, I could not but admire his remarkable facility in restoring the connection, where lost, or doubtful; and more especially in making out the sense, and restoring the context of that confessedly difficult Poem, the Book of Job.— This happy talent he acquired in consequence of his extensive knowledge in Chronology, History, Philosophy, and constant attention to

B

the

the time and place in which it might have been written, with the local circumstances and allusions to the customs of its supposed writer, and the speakers, in that sublime oriental Drama.

It would take up too much room in this preface, to point out the numerous instances of his having restored the sense where our English version is false and unconnected. I shall however, present the reader with one quotation, consisting of 16 verses, beginning at the 19th of the xxviiith chapter, and ending at the 12th of the xxviii. from which it will appear, that the sense of this whole passage is totally lost among all the learned commentators; and in our Bible it is downright nonsense: while in the original language, it is the most striking poetical description extant, of a rich man snatched away with his possessions by a hurricane, an earthquake and fiery eruption, with all their successive and concomitant dire effects.

BOTH the learned and English reader may judge what weight lies in these assertions, by the following specimen in three languages of the same passage: The English reader taking notice, that the words printed in *Italic* from our Bible,

INTRODUCTION.

Bible, are not in the original, being supplied by the translators to express what they supposed the sense, and in some measure, render it agreeable to the idiom of their own language.

ANOTHER hint I would give the reader, That the original poem is in metre, of which he may be convinced by an inspection of the specimen printed in Italics. That there are a number of Hebraisms in this quotation, some of which are too bold for an English version, and therefore they are softened in the expression, but the sense attended to, and the meaning, which is generally confined to two sententious lines, is rendered in an English couplet; so that a line of English answers to one of Hebrew, much in the same manner as Schultens' Latin translation here introduced, by which a tolerable acquaintance with that language will enable every one to point out the Hebraisms, and form a judgment of the performance.

J O B I. CAP. xxvii.

- 19 Dives cubabit, sed nihil colliget:
Oculos suos aperit, & nullus est.
- 20 Apprehendent eum, sicut aquæ, consternationes;
Noctu furatur eum procella radens.
- 21 Tollet eum Eurus, & ibit: [suo.
Et tempestate æstuante auferet eum e loco.
- 22 Et injiciet se in eum, neque parcat:
A violentia ejus fugiendo fugiet.
- 23 Complodet quisq; super eum in manus suas;
Et sibilabit super ipsum e loco suo.

J O B I. CAP. xxviii.

- 1 Profecto est argento scatebra;
Et patria auro, quod conflant.
- 2 Ferrum e pulvere eruitur;
Et lapis fusilis, æs.
- 3 Finem posuit horridæ caligini; [vestigans,
Et ad exactissimam usque rationem ipse per-
Lapidem horridæ caliginis & umbræ mortis.
- 4 Rumpit

J O B I. CAP. xxvii.

- 19 *yāfir jishcab, ve-lo je'sop :*
yen-av pakach, ve-en-ennu,
- 20 *tāshig-ebu cam-majim, ballahot;*
la'ilah genabatt-v-supah.
- 21 *jiffa-ebu kadim, ve-jelac :*
v-isayar-ebu mim-mekom-o.
- 22 *ve-jashlec yal-av, ve-lo jachmol :*
mij-jad-o baroch jibrach.
- 23 *jishpoc yale-mo cappe-mo ;*
ve-jishbrok yal-av mim-mekom-o.

J O B I. CAP. xxviii.

- 1 *ci jesh lac-cesep moza ;*
u-makom la-zahab, jazôkku.
- 2 *barzel me-yapar jukkach ;*
v-eben jazuk, nechushab.
- 3 *kez sham la-choshec ;*
û-le-col taclit hu choker
eben opel-ve-zalmavet.

4 *paraz*

INTRODUCTION.

- 4 Rumpit alevum decum pede montis ;
Illi vero, oblivioni traditi a pede,
Extenuantur præ homine, vagantur.
- 5 E terra exit panis ;
Et quod sub ea versum tanquam igne.
- 6 Locus Sapphiri lapides ejus :
Et glebæ auri sunt ipsi.
- 7 Viam hanc nulla novit volucris ; [strinxit.
Eamque ne oculos quidem accipitris per-
- 8 Non calcarunt eam feræ animosissimæ :
Non superbius se intulit super eam Leo.
- 9 In glaberrimum filicem mittit manum suam ;
Subvertit a radice montes.
- 10 In petris rivos diffundit :
Et omne petriosum vidit oculos ejus.
- 11 A fletu flumina religat ; [lucem.
Et obsignatissimum quodque expromit in

4 *paraz nachal me-yim gar ;*
hân-nish cachim minni regel,
dallu me-enosh, nayu.

5 *erez mimm-ennah jeze lâchem,*
ve-tachte-ha, nehpac cemo-esb.

6 *mêkom sappir abane-ha ;*
ve-yaparot zahab l-o.

7 *nâtib lo jadey-o yâit ;*
ve-lo shezapatt-u yen ajjah.

8 *lo hidricu-hu bene shkâchaz :*
lo yadah yal-av shachal.

9 *bâ-challamish chalash jad-o ;*
hapac mish shoresh harim.

10 *bâz-zurot jeorim bikkey :*
ve-col jekar raatah yen-o.

11 *mîb-bei neharot chibbesb :*
ve-taylumah jozi' or.

B

N. B. Read the second word in the first line of the opposite page, *alveum*, and in line the third from the bottom, for *petriosum*, read *pretiosum*.

J O B. CHAP. xxvii.

- 19 The rich man shall lie down, but he shall not
be gathered: he openeth his eyes and he is
not.
- 20 Terrors take hold on him as waters, a tem-
pest stealeth him away in the night.
- 21 The east wind carryeth him away, and he
departeth: and as a storm hurleth him out
of his place.
- 22 For *God* shall cast upon him, and not spare:
he would fain flee out of his hand.
- 23 *Men* shall clap their hands at him, and shall
hiss him out of his place.

J O B. CHAP. xxviii.

- 1 Surely, there is a vein for the silver, and a
place for gold *where* they fine it.
- 2 Iron is taken out of the earth, and brasse is
molten *out of* the stone.

3 He

J O B. CHAP. xxvii.

- 19 The *rich man* on his couch, no rest enjoys,
His *wealth* no more salutes his op'ning eyes;
- 20 Terrors, like sudden floods, his soul affright,
Stript of his all, by *whirl-winds* of the night.
- 21 Impetuous *east-winds*, lift him from his place,
With *lightning* scorch'd, in *thunder's* rude
embrace.
- 22 As, on the prey, it springs and holds him fast,
He flying strives to shun the *horrid* blast!
- 23 But louder yet, it shall the claps repeat,
And hissing hideous, hurl him from his *seat*.

J O B. CHAP. xxviii.

- 1 The *silver mine* shall surely then appear,
And where, the *gold* from dross, refiners
clear;
- 2 From *earth* its force casts up the ir'ny mass,
And fuses in its course the *stone of brass*:

3 Now

- 3 He setteth an end to darknes, and searcheth
out all perfection: the stones of darknes,
and the shadow of death.
- 4 The flood breaketh out from the inhabitant;
even the water forgotten of the foot: they
are dried up, they are gone away from men.
- 5 As for the earth, out of it cometh bread:
and under it is turned up as it were fire.
- 6 The stones of it *are* the place of sapphires:
and it hath dust of gold.
- 7 *There* is a path which no fowl knoweth, and
which the vulture's eye hath not seen.
- 8 The lion's whelps have not troden it, nor
the fierce lion passed by it.
- 9 He putteth forth his hand upon the rock; he
overturneth the mountains by the roots,
- 10 He cutteth out rivers among the rocks, and
his eye seeth every precious thing.
- 11 He bindeth the floods from overflowing, and
the thing that is hid, bringeth he forth to

- 3 Now vivid flashes put an end to night,
And nothing can escape the *searching* light;
Stones dark'ning Heav'n, now deal destruc-
tion wide,
- 4 And *floods* burst out where lofty hills subside.
Roads sink, which late the *fugitives* had past;
Cut off from *men*, they range the desarts vast!
- 5 Their fields, no more producing corn for
bread,
Are with a fiery *torrent* overspread;
- 6 Like gleaming *sapphire* glows the molten
mass,
Like *gold* its surface shines, calcin'd to glass;
- 7 No *birds* advent'rous wing their passage o'er,
Nor *eagle's* sharp-set eyes, its breadth
explore.
- 8 *Beasts*, the most savage, o'er it dare not walk,
Nor the proud *lion* on its surface stalk;
- 9 It takes possession of the flinty *caves*,
And from its *root*, the lofty *mountain* heaves;
- 10 It scoops new *channels* thro' the solid rocks,
And all the precious treasures there, unlocks,
- 11 Choaks up the beds of *rivers*, seals their urns,
And *earth's* deep centre to the *surface* turns.

THIS specimen of the performance is indeed recovered from memory, on a view of the passage in Dr. GREY's Job, with SCHULTEN's Latin version, because I have not the means of inspecting the only copy of our version existing, which, on the death of my friend, (as I am informed) fell into the hands of Mr THOMAS DELL, of MORTLAKE, in SURRY.

THE following poem was first composed at the desire, and under the direction of the same person, and recovered in like manner, from memory: Therefore, I entreat the reader to make due allowances for my situation in this respect, and deal candidly in correcting mistakes, should any escape me on this occasion.

THIS learned Critic observed, that the words, "*Beroshith bara Elohim et hashamim ve et ha eretz,*" might be literally rendered "*God created out of or by BEGININGS, the heavens and the earth.*" For *Rosh* is the radical word, signifying *a beginning, head, or first principle*: *Be*, the prefix, is the sign of the ablative case, and *ith*, the sign of the plural number; so that by this single word (the first in the Bible) MOSES has laid down the first principles of SIR ISAAC NEWTON's
phi.

I N T R O D U C T I O N. xv

philosophy, plainly intimating that God, by creating the centers of gravity, as points or beginnings of motion and attraction, did instantly strike out of the *tohu vabohu* (or formless void) the first rudiments of this grand system; his successive account of creation, being only a description of the gradual operation of those first principles in forming the planetary bodies with their atmospheres; and extending them to that utmost range of their activity, where their spheres mutually repel each other.

THIS very ingenious and simple theory, effectually removed the only difficulty I had conceived of reconciling MOSES with SIR ISAAC NEWTON. For supposing the central point of gravitation to have existed at the instant when GOD commanded light; it might well take up that space of time assigned by MOSES, before the particles of light could be disentangled from the universal chaos, so as to be attracted into a mass, and kindled by their motion into that body which forms our sun; and that surrounding radiance which constitutes its atmosphere.

It may further be observed, that gravitation is not ascribed by SIR ISAAC, either to the sun's
heat

heat or light, but to something very subtil, probably *electric matter*: the properties and phenomena of which fluid were not well known in his time for want of experiments.—But supposing MOSES to have spoken apparently, rather than philosophically, (a thing frequent with him and the other sacred writers) experience may convince us, that it would at least take up the time in question before the sun could disperse such a dense atmosphere as would be formed from the new-drained earth, and shine out in refulgence, as the regent of day.

FOR these reasons I have represented the sun as first *appearing*, rather than created on the fourth day; and shall only add, that the following poem consists of an exordium, invocation, and descriptive view of the Creation, heightened by allusions to the speech of wisdom, in Prov. ch. viii. with other sublime passages in Job and the Psalms applicable to this subject.—I cannot conclude without thankfully acknowledging, the great encouragement I have had, to publish this little performance, in a place where my short residence, and slight acquaintance, gave me little reason, and consequently less right to expect it.

CREATION,

A

SACRED ECLOGUE.

DAughters of harmony begin the strain,
Like AMRAM's son, we leave the humble
plain;
Who o'er the desert, musing, led his sheep,
Skirting the hill to HOREB's rocky steep;
There, whence I AM! his wond'rous name pro-
claim'd,
He saw the bush which unconsuming flam'd:
From hence inspir'd, the hallow'd flame he caught,
And sung Creation out of chaos brought.

FIR'D with his sacred theme, the sapient king,
In praise of WISDOM, pluck'd a seraph's wing.
The strain to LEBANON was echoed loud,
Her stately Cedars gratulating bow'd;
His spicy groves exhal'd more rich perfumes,
From Nard, sweet Cinnamon, and od'rous gums.
New flow'rs in the surrounding deserts sprung,
And CARMEL's top bloom'd fresher while he sung.

C

To

To twine such wreaths! a simple swain may blush
 Untaught from Heav'n—O thou, who from the
 bush,

Wast heard of old—and in succeeding days,
 From lisping infants tongues didst perfect praise:
 Grant me from truth's clear stream, a copious
 draught,
 And give fit utterance to the lab'ring thought.

WISDOM, coeval with the great FIRST CAUSE,
 From his pure essence her existence draws:
 Prior to Nature and Creation's birth,
 Before the WORD from CHAOS called this earth;
 Or e'er the SPIRIT from such atoms crude,
 Had hatch'd the living forms a numerous brood.
 Then o'er the rude abyss of waters vast,
 Winds rag'd, and NIGHT her sable mantle cast!
 But order rose, where WISDOM stretch'd the line,
 Pleas'd with the sketches of her grand design,
 God said, "*Let there be light, and it was
 Light,*"

The morning Stars exulting at the sight;
 Her rise, in heav'nly strains symphonious sung,
 And hail'd the op'ning east, whence first she
 sprung!

Now

CREATION.

19

Now urg'd by sov'reign pow'r on wisdom's
plan,

Obedient atoms into systems ran;
Earth, rounded to an orb, the FIAT flung,
To where she turns, self-poiz'd as soon as hung.
Forth rush'd, with new-fledg'd wings, elastic air,
Clasp'd round the globe, and form'd an atmos-
phere;

Higher the particles of light dispatch'd,
In Heav'n's blue arch th' ætherial sparkle catch'd,
Where stars in either hemisphere thick sown,
Spangle throughout th' ecliptic's ample zone.
Hence, lightnings cast by the OMNIPOTENT,
Cleave in their course the chrystal firmament;
Where, over head, the big-swoln cloud divides,
When on the winged winds, he thund'ring rides.

AGAIN, the word of DEITY was heard,
The floods retreated, and dry land appear'd;
High rose the hills, as low the vales depress'd,
Form those capacious beds where waters rest;
While bursting springs rush down the slope, to
find,

Those channels, wisdom had for each assign'd;
Then join their streams, and born with rapid force,
To OCEAN's lap—compleat their destin'd course.

ONWARD

ONWARD creative energy proceeds,
 While herbs and trees spring up, producing seed^s,
 These, in the virgin soil, take instant root,
 And to its surface push each vig'rous shoot:
 The fruits mature with pullulating sap,
 Drop to the earth, and swell her fost'ring lap;
 Where what seems useless, rotting on the plain,
 Fattens the glebe, and vegetates again;
 Till herbs and trees at God's command encreas'd,
 Furnish sufficient food for man and beast,

WHEN thrice the evening rose, and morning
 sprung,
 And thrice the morning stars, Hosannah sung;
 Thro' hazy mists the sun broke forth full-orb'd,
 Warm'd the cold soil, and vapours damp absorb'd;
 His rays resplendant, lent the moon her light,
 Sole regent he, of day, she, queen of night.
 Around the earth she wheels—both round the sun
 In mazes regular their courses run:
 These, wisdom fix'd—from hence the word
 decreed,
 Their stated revolutions should proceed.

AGAIN, the energetic word resounds,
 Heard to the ocean's most extended bounds;

Instant

Instant with quick'ning life, the waters teem,
Part feather'd, wing the sky, or dive the stream;
Where finny shoals their native waters keep,
And huge sea-monsters wallow in the deep:
Both kinds increas'd at God's all powerful word,
With fowls the air, with fish the floods were stor'd.

EARTH, at his word, produces living forms,
Beasts, beetles, caterpillars, snakes, and worms:
These, pierce the earth, while those their species
change,
Take filmy wings, and o'er the meadows range.
Of beasts, some dig the trench, or range the wood,
Some browse the herb, or chew the fav'ry cud.
By instinct taught, their nourishment to find,
Avoid their foes, and multiply their kind;
Some for domestic use are tam'd with ease,
On these for food, the growling savage preys;
Furnish'd with nails to tear, and fangs to bite,
They snuff the carnage, and in blood delight;
But stretch'd in reeds along the sedgy shore,
The alligator fierce, contemns their roar:
Of bulk enormous, and with fiend-like claws,
Teeth, terrible in rows, beset his jaws,
Fenc'd round with scales astonishing to see,
Dreadful, when angry, must his maker be,

THE sixth day now wheel'd on her noon-tide
hour,

When wisdom summons up each latent pow'r;
Resolv'd to frame her image at full length,
With beauty's line uniting grace and strength.
Clay-built the figure, but of form erect,
To govern all; and claim from brutes respect;
Manly the features, yet as virgins fair,
So VIRTUE looks—not loose, nor too severe;
Not active yet, for life was uninfus'd,
Nor genial warmth was thro' the mass diffus'd;
But every curious avenue of sense,
Stood as in act, to catch intelligence:
Nor long stood thus—for lo! the spirit came,
God breath'd it—kindling up the vital frame,
Erect he stood, and with uplifted eyes!
Call'd himself MAN! and hail'd his kindred skies!
Distinguish'd every creature by its kind,
Their names, their organs, and the use design'd;
With knowledge fraught to find out every art,
Endu'd with speech that knowledge to impart;
Hence, CONVERSATION's intellectual feast,
Which no inferior animal can taste.
Improvements hence, characterize mankind,
Progressive still—while instinct lags behind;
Yet man o'er beasts, with reason dignified,
Must for himself, and them, alike provide,

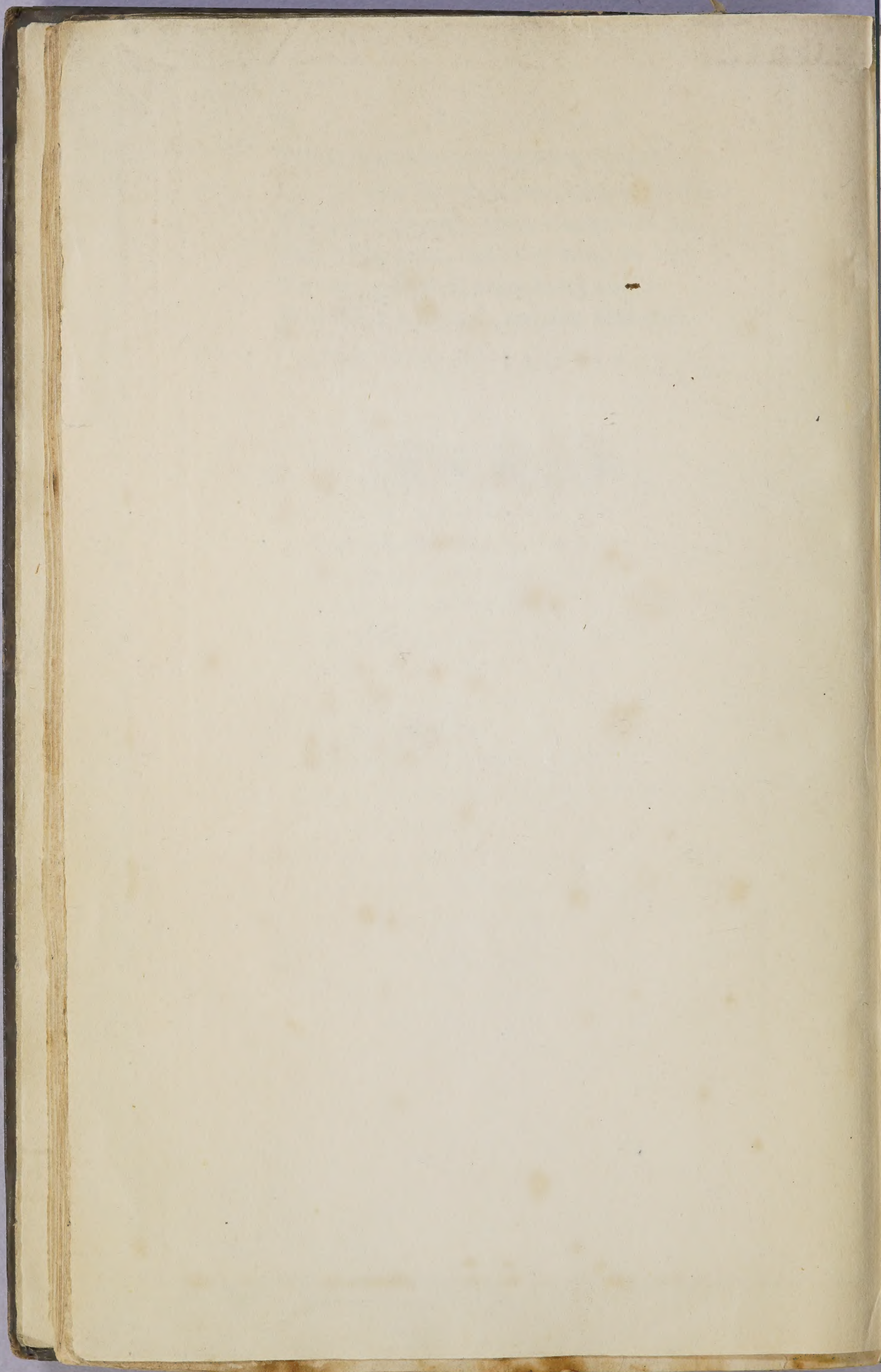
For

For cattle, as himself, the shed he rears,
And tends the flock whose woolly fleece he wears.
His task, the stubborn soil to cultivate,
And earn his daily morsel, bath'd in sweat;
Seed-time and harvest, duly to observe,
And summer fruits for winter's store preserve.
The greater thus subservient to the less,
Proclaims the DEITY's strict righteousness.

His wond'rous works thus finish'd, God sur-
vey'd,
While the sixth evening brought on twilight shades;
Then, what his pow'r produc'd, his goodness blest,
Solac'd with wisdom on the seventh days rest.
But tun'd to harmony, revolving spheres,
In mazy dance lead on the new-born years;
This globe terrene, the heav'nly measure joins.
Push'd in her course, obliquely thro' the signs;
And to the sun presents each frozen pole,
Before she can attain the annual gaol,
The change of climates hence, in every zone,
Where each extreme is from its contrast known.
Hence, day and night, in either hemisphere,
Lengthen and shorten thro' the varying year.
Mean while, the seasons in their turns advance,
And TIME's true index, marks the measur'd dance.

Till wisdom's secret purpose is reveal'd,
And ev'ry art found out which lies conceal'd:
Then, as from ONE, whose essence is to be,
This system came, and ev'ry thing we see:
To ONE again, shall every being tend,
When GOD is all in all, and time shall end.

F I N I S.



0776
034c

